

REST
FOR THE
VVEARY, OR A
BRIEFE TREATISE

tending to the comfort of a
poore soule trulie humbled
for sin.

By *Archibald Symmer, Aber-*
donen. minister of the
Gospell.



*Matth. 11. Come vnto me all yee that labour, and are bea-
uie laden, and I will giue you rest.*

LONDON.

Printed by I. N. for *William Sheres*. at the South doore
of Paules. 1630.

FOR THE
VARIABLE

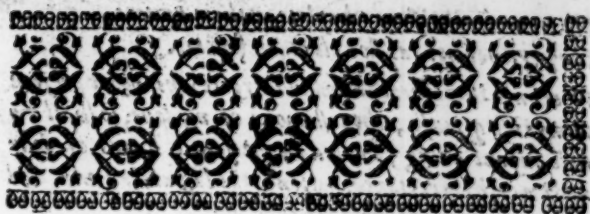
By the
Author of
The
History of the
British Museum



Published by the
British Museum

LONDON

Printed by the
British Museum



To the Right worshipfull Sir Iohn

Hanbury, of Kelmarth Knight peace
externall, internall, supernall,
eternall,

Right worshipfull,



Great is the loue of Christ to his Saints, and gra- 1:loh.3.16
cious is the effect thereof in them, which is their
Christian charity one to another. This is not in
word neither intongues onely, but in deede, and in truth: v.18.
and such is that of your wor. to me. This is a comfort; but
what shall I say? it inuoyes a difficulty, it must be mutu-
all, loue requires a requitall, and how can Cleanthes re-
quite a reall, a golden loue with the aerie flore of his phan-
tasie? For pouerty is the patrimony of the Muses. Noble
sir, though Momus reckon, that letters are but the clouds
of Helicon, yet in Apolloes esteeme they are durable ri-
ches: yea so lowely is learning, and gracious are the Mu-
ses, that the Rose is become their liuery, and the Hierogly-
phicke of such as loue them; and good reason, for most
tried is the truth of that poesie: Dignum laude virum Mu-
sa vetat mori: For

Fauin.
Parisen.
in his
Theatr.
Honor.

The Epistle Dedicatory.

*Th' Immortall Sisters Chaplets in their Bowens,
They wither not, as doe all other flowers.*

*Reiect not therefore (I humbly intreate) this poore present
of my rustie, muse, the testimony of my loue; so shall my
little infant being swaddled in the gentle bands of your
most worthy acceptance, batten at the last among men, and
its parent shall be bound to continue.*

Your Wor. hu mble Orator at
the Throne of Grace, euer in the
Lord Iesus to be commanded

Archibald Symmer.





Comfort for a wea- rie soule humbled for sin,

Chap. 1.

All men are weary.



As that is borne of a woman, is of short continuance, and full of trouble: Surely Iob. 14. 1.
euery childe of Adam is altogether vanity: for all that is vnder the Sunne is Psal. 39. 11
vanitie, and vexation of the spirit;
Which the wise man declares by his owne example, Ecler. 1. 14
and very deare experience. And if that wise and
peaceable King of the Lords peculiar people, and 1 Tim. 1. 4
glorious type of Christ the prince of peace, and au-
thor of our hopes and happinesse, was on the highest Psal. 39. 5.
spheare and top of all his earthly prosperity, and rest,
altogether vanity, what shall we say of our selues, who Epic.
are but punies, and Wretches, yea mappes of mis-
eries and calamities, in comparison of him?

Now this vniuersal labour of mans mind, & vnrest-
ed vexation of his spirit, is properly when we can
neither obtaine that which wee desire nor shun that
which we loth. And as the mutinous perturbations
and affections of our hearts & wils, and the desires of

our

our flesh are in number and variety many, so are the afflictions and vexations of the spirit; for euery affection a seuerall affliction. Euery carnall desire causeth sorrow, and sorrow is a tedious labour and toyle to the mind, *Pro. 13. 13.* Euery carnall affection causeth griefe, because it is alwaies confounded and disappointed. What if the carnall heart obtaine all that it desires? yet is it frustrated, and disapointed still; for it hoped for more comfort in its perishing hopes and earthly transitories than euer they can possibly afforde: the hope of earthly comforts is better than the fruition and inioyment of them. Thus euery man laboures, is heauy laden and weary vnder the burthen of vanity. The proud and ambitious man laboures for honor and glory, and curries the applause of the world with all his might, to touch heauen, like Herod, with his finger, and the firmament, as Lyſimachus, with the point of his lance, and all is vanity. The mammonist & Idolatrous worldling couets to waxe plentiful and rich; this is the moiling toile of his miserable carkeis by day, and watching vexation of his restless spirit by night. This labour is neuer at an end in this life: for mammon increaseth as fast as money, the loue of riches increaseth with the vanity loued. The Epicure and voluptuous man labours for pleasure and to plung himselfe with the sow in the mire of sensuality, and perishing delight.

This is the most brutish labour of all: for heereby a man is, as it were, metamorphized and turned into a beast. The enuious man labours to annoy and endamage his neighbour: Thus did those fourty men trauiell with mischief, that vowed *Paulus* death: their labour was painfull; for they would neither eate nor drinke, till they had effected their purpose, *Act. 23. 13, &c.*

Thus

The labour of the
vine generate
rate.

*Eph. 5. 5.
Col. 3. 5.*

Mammon
in the
Syriack
dialect is
the desire
of riches.

*Crescit amor
mymmi, &c.
Iouen,*

The reason of the former point.

Thus all men labour by nature, and all are weary, and all these labours are sinfull,

The Saints and spirituall Ones of the Lord also labour but after another manner; theirs is a blessed labour for it is for the remission of sinnes, and peace of conscience: they are weary vnder the burthen of Iniquity, and therefore crie out euery one with Dauid *Psal.* 51. 2. Wash mee thoroughly from mine iniquity and cleanse me from my sinne, and with the holy Apostle O wretched man that I am who shall deliuer me from the body of this death?

Chap. 2.

All finde not rest.

ALl our cares tend to this end (saith St. *Augustine*) We may inioy the thing we desire: And the heart findeth rest when it obtaines that which it hopeth and laboures for. Now Christ will neuer fulfill any carnall desire, therefore the naturall and carnall heart shall neuer finde content and rest; there is none for such in Christ, for carnall men are none of his, whom nothing can please but the new creature, *Gal.* 6. 15. For they haue not the Spirit of Christ: *Rom.* 8. 9. And without Christ there is nothing but labour and toile, vexation and wearinesse. The world is like, an Irish sea, wherein is nothing to be expected, but the stormy tempests of aduersity. It is like Euripus, which ebbeth and floweth seauen times a day, constant onely in inconstancy.

Behold therefore the carnall mans folly, though there be no peace to the wicked, saith my God; yet will he Seeke for content and rest by the meanes of his owne labour, and to quiet his discontented heart by his owne waies but all is in vaine, Riches cannot possibly satisfie

No true
rest for the
Wicked.

Cassiodor;
Psalms, 6:
A narrow
sea be-
twene the
hauen *Au-*
*l*is of

Beotia and
Eubeu
arist.

Ma. 57. 31. v. 4

All and onely the weary

May. 47. 11.

Simile.

the couetous man; if Iupiter (as the heathen reporteth) should multiplie his sheepe still at his request, he would mutter notwithstanding: *Pauperis est numerare pecus*, he is but a poore man that can number his flocke. The Epicure and sensuall man thinketh to satisfie the concupiscence and lusts of his flesh, by obeying and following the same, but hee is grossely deceiued: for as oyle being cast into the sea mitigates the violent surges of the same, but for a moment, and by and by they become a great deale fiercer: so the thing that a voluptuous man desires, though it abate the toile of his labouring minde, it is but for a while, and neuer fully, but presently afterward it befalleth him as it did the monster Hydra; when Hercules had cut off one head, two did rise in the place, so the Epicures labour, and vexation of his swinish heart, after it is a little mitigated, increaseth; and ariseth to an higher pitch then euer it did afore. As then he that hath the dropsie can neuer quench his thirst by drinking, so can no carnall and vnregenerate man content and quiet his spirit with the vanities of this world, nor the sensuall soule its brutish desire with pleasures.

Chap. 3.

*All and onely the wearie members of Christ
are refreshed.*

May. 55. 1.

HO, euery one that thirsteth come yee to the waters &c. for thus saith he that is high and excellent, he that inhabiteth the eternity: whose name is the holy one, I dwell in the high & holy place, & with him that is of a contrite & humble spirit, to receiue the spirit of the humble, and to giue life to them that are of a contrite heart, *Isay. 57. 15.* and againe, Come vnto mee all yee

R. 11. 18.

ye that labour & are heavy laden & I will giue you
rest. Such as feele the burthen of their sinnes origi-
nall and aſſuall, and grone vnder the ſame, labour-
ing to haue the releaſe and eaſe of them and ſuch Matth. 11. 28.
as are poore in ſpirit and ſenſible of their ſpiritual
wants and weakneſſe, lowly in heart, and baſe in
their owne eſteeme, and therefore labour for the free
pardon of all their offences for the righteousneſſe Phil. 3. 9.
of Ieſus Chriſt, which is by faith and a ioyfull ſenſe
of the loue and fauour of God, which is better then
life it ſelfe, and pray for that peace of God, euen
that tranquillity of conſcience that paſſeth all natu-
rall vnderſtanding; ſuch as are thus humbled, are C. 4. 7.
fit objects of mercy and compaſſion: for the Lord
giueth grace vnto the humble: they are capable of
reſt and reſreſhment. Such broken hearts are the ſa-
crifices of God, a broken & a contrite heart O Lord
thou wilt neuer deſpiſe, whoſo doth pray with Dauid Pſal. 51. 17
Hide thy face from my ſins, and blot out all mine ini-
quities: Create in me a cleane heart, O God, and re-
new a right ſpirit within me, Caſt me not away from
thy face and take not thy holy ſpirit from me: Re-
ſtore vnto me the ioy of thy ſaluation, &c. that poore
ſoule ſhalbe liberally comforted, and fully reſreſhed
in the bowels of Chriſts endleſſe compaſſions. Ne-
uer did any Faithfull penitent heart depart from
the throne of Grace without ſome ſenſible con-
ſolation, Neuer did Chriſt ſince the foundations Iſa. 1.
of the world reieſt any of his poore ranſomed
members; but though their ſinnes were as red as
crimſon, they became as white as ſnow ſo that the
bones which the Lord had broken, did euer thereaf-
ter reioyce in his mercy.

Gal. 3. 28. **A**Ll the wearie Saints of Christ are refreshed, whe-
 ther these be rich or poore, Iewes or Greeks, bōd,
 Eph. 6. 9. or free, male or female: for with God there is no re-
 spect of persons, but as many as walke according to
 Gal. 6. 16. this rule, peace shalbe vpon them, and mercy, and vp-
 on the *Israel* of God. Who else should bee inuited
 Phil. 2. 9. vnto the participation of mercy, to bee partakers of
 the priuiledges and comforts of the Kingdome of
 Matt. 10. 6. Christ, but such as hee came into the world to saue?
 whom should he refresh, but those whom he hath re-
 deemed? And whom should hee exalt, but those for
 whose sakes he was humbled? and afterward highly
 exalted? Now it is euident that Christ was sent of the
 Father into the world, not, to call the righteous, but
 sinners to repentance, and to saue the lost sheepe of the
 house of *Israel*, for the same was prophesied of him,
 by the holy Ghost long before his Incarnation. *Isa. 61.*
1. &c. And when Christ himselfe came to *Nazareth*,
 where he had beene brought vp, he went (as his cu-
 stome was) into the Synagogue on the Sabbath day,
 Luke, 4. 21. and the Booke of this Prophecie beeing deliuered of
 the Minister vnto him, he expounded the same: The
 Spirit of the Lord is vpon mee, because hee hath an-
 oynted me, that I should preach the Gospell to the
 poore: he hath sent me, that I should heale the bro-
 ken hearted, that I should preach deliuerance to the
 captiues, and recouering of sight to the blind, that I
 should set at liberty them that are bruised, and that I
 should preach the acceptable yeere of the Lord. *Luke*
4. 16. 17. 18. 19. Hence it is euident that our blessed
 Sauour was sent of God the Father not for his owne
 cause, but for his afflicted members sake, neither came
 he

he to bee Lord ouer all, but to redeeme all his owne.
So God the Farther deliuered all things vnto him, hee Mat. 11. 27.
gaue him all power both in heauen and in earth, and C. 13. 18.
made him Lord ouer all; that hee might deliuer vs
wretched soules from the iawes of hell, and pull vs out
of the pawes of that infernall Lion Satan, whose bond-
slaues we were, sitting in darknesse, and in the region
and shadow of death, till that day spring from on Isay. 9. 1.
high visites vs, and set vs at libertie. Thus our
blessed Redeemer sitteth at the right hand of God, and Luke. 1.
maketh intercession for vs, he helpeth his afflicted ser- Rom. 8. 34
uants, and sends them release in their distresses. So
was Ioseph sent into Egypt by God, and there exal- Gen. 45. 5.
ted for the preseruatiō of his Church, and so he was
a type of Christ. So Dauid was preferred and ad- Psal. 18.
uanced vnto the Kingdome of Israel, and so was hee
likewise a figure of Christ. *2. Sam. 22.*

Chap. 5.

Damnable is the case of all such as are strangers from Christ.

VW^Hat shall wee say then of those that are ene-
mies vnto the Crosse of Christ Iesus? what Eph. 2.
is the condition of such as are strangers from the life
of God, aliens from the common wealth of Israel, and
forainers from the Couenants of promise, who haue
hope, but are without God in the world, walking ac-
cording to the course of the same, according to the
prince of the power of the aire, the spirit that now
worketh in the children of disobedience? Their estate
is most damnable and wofull; the tragicall plight of all
such impenitent and sencelesse sinners is to be deplo- Tym. 1. 1.
red euen with teares of blood. The Atheist, that is abo-
minable and disobedient, and vnto good workes repro-
bate, though his cauterized conscience, and sencelesse
heart hardened through the custome and habite of

as are strangers from Christ.

The misery
of the
Atheist.

Gen. 4.

Sueton.

in Ner.

Pro. 18. 14.

Of the
proud pharisee.

Isay. 29. 8.

Iewell.

Of those
that seeke
for helpe
of wizzards
&c.

sinne, seeme to rest and sleepe for a while; yet shall he be wakened with a dolefull wakening, when the dreadfull sense of the wrath of the Lord of hostes shall lash and whip him naked, as he did Cain, and as the furies of hell did monstrous Nero. Then shall he cry out with cursed Caligula: A wounded conscience who can beare it? Where shall hee rest then? all his former pleasing courses then shall he condemne, as Iob did his friends: miserable comforters are ye all: Iob. 16. 1. Thus is the wicked like the raging sea that cannot rest, whose waters cast vp mire and dirt there is no peace to the wicked, saith my God. Isay, 57. 20. 21. The proud Pharisee and Iusticiarie Hypocrite, that flatteres and deludes his soule with a groundlesse opinion of his owne righteousness, shall instead of peace and rest inherite trouble and sorrow: for all his righteousness, is instar panni menstruati, like a filthie clout, Isay, 64. 6. and therefore when Isaiahs hungry man, after his dreame, Isay. 29. 8. and Passetes the Iuglers guests shall bee satisfied, and filled with the phantasticall shewes, and vaine appearances of imaginary, and euaniishing dishes; then shall the hypocrites heart be quieted and refreshed through his owne righteousness: for his most plausible workes of morality, and seeming deuotion are so imperfect, and polluted, that they are not able to abide the examination of Iehouas all-seeing eye, and triall of his dreadfull tribunall: none but that pure and perfect Righteousnesse of Christ can indure it: none but the contrite heart, that is clothed and armed therewith shall euer bee able to stand before him,

If such smooth formalists finde no true rest, what shall we say then of such as seeke for comfort and ease, not through any appearance of goodnesse, or so much as any shew

shew of holinesse; but by the meanes of the deuill, as wizzards, and witches? cold is their comfort: it is like a draught of cold water to a man that is sicke of the dropisie; as that hasteneth him to his graue, so doeth this diabolicall comfort drue the sons of *Belial* to the pit of hell. What fruit reaped *Saul* by his conference and consultation with the witch at *Endor*, and with the deuill himselfe? A wofull answer: To morrow shalt thou and thy sonnes be with me, and the Lord shall giue the hoste of *Israel* into the hand of the *Philistines*. And what was the effect of this answer? surely nothing but bitter feare, and fainting infirmity. *1. Sam. 28. 20.* *Ahaz* died the death, because he sent to enquire of *Baalzebub* the deuill god of *Ekron*. *2. Kin. 3. 4.* Thus are all the enemies of Christ, and such as are strangers from him, euer confounded.

Chap. 6.

An Exhortation to come vnto Christ.

VHosoeuer then would find rest vnto his weary soule, must come vnto Christ: for he is that Ladder which *Jacob* in the way to *Hayan*, saw reaching to Heauen, whereby God and man are ioyned together, and by whom the *Angels* minister vnto vs: all graces, ioyes, and rest by him are giuen vnto vs, and we by him ascend into heauen. *Gen. 28. 12. 13.* Neither is there saluation in any other: for among men there is giuen none other name vnder heauen, whereby wee must be saved. *Act. 4. 12.* And this is our glorious prerogative, and consolation, that if any man sinne, Iesus Christ the iust is our Aduocate with the Father, and he is the atonement for all our finnes. *1. Iohn 2. 1. 2.* For the office of his intercession, and

*1. Sam. 28
Christus
scala cœli,*

1. Cor. 1. 23.
24.

and redemption are ioyned together. And how soeuer he prooue a stumbling block to the *Jewes*, and foolishnesse vnto the *Grecians*: yet vnto them which are called, both of *Jewes* and *Grecians*, Christ is the power of God, and the wisdom of God, yea he is all in all. *Col. 3: 11.* He is our hope. *1. Tim. 1. 1.*

Qint.
Ciculis;

Vnus thel-
ex Inueni
non sufficit
orbis, &c.

Iuuen.
Satio, 10.
Eclesi. 1. 7:

Without Christ then, and the grace of his Kingdom there is nothing in the world but vanity and vexation of spirit. Learning and victory, plenty and pleasure, honour and length of dayes, vanity of vanities, without Christ all is vanity. As *Aristotles* learning increased, so did the care and toyle of his restlesse and wandering spirit euer till the first borne of death had the dominion ouer him. As was the master, so was his Scholler. *Alexander* the great when hee had conquered and subdued *Grecia, Asia, and India*, all these triumphant victories could not content his vn-satiable heart but he wishes that *Phlegia* field had beene full of giants, like *Porus* that most magnanimous & mighty Indian prince in fight with all, and that the vast *Ocea* had been firme land. There is no earthly material thing that can satisfie the heauens immaterial soule none but that infinite God of spirits is able to content mans vn-satiable spirit. For the Lord made it for him selfe, to feede on his immortall ioyes and dainties: *Plutarch* therefore derides and mockes the *Epicure* and sensuall *mathes* would delight and please the soule with the pleasures of the body. This is impossible: Let the *Russian* labour to drowne his melancholy fit, and cheare vp, & refresh his pensive and languishing heart with quaffing & swilling, and healing; yet shall he be confounded: drinke may make him mad, but neuer truly merry; he may roare and neuer reioyce for this is the priuiledge

priuiledge of the sober Saints of Christ Iesus,
Psal. 22. 11. Be glad in the Lord, reioyce ye right-
 teous, and shout for ioy all yee that are vpright in
 heart. But some man will object, What? did not
 the noble and braue Philosophers, and learned of Object.
 the Gentiles, as *Socrates*, (who called, as it is re-
 ported, and brought as it were Philosophy downe in Alcib.
 from Heauen) and Diuine *Plato*, *who taught 2. vel de
 the Art of prayer, and *wise *Seneca*, who wrote voto.
 so learnedly of the tranquillitie and peace of the Nulli se-
 mind, &c. Did they neuer attaine vnto true blef- cund.
 sednesse and rest? Surely no: for though they Plutar.
 sought and searched for consolation and peace ro
 their troubled mindes; yet did they neuer labour
 for this peace of God, which passeth all naturall
 vnderstanding. *Phil.* 4. 7. For they knew it not,
 and why? Because they knew not *Christ* the Lord
 of glorie and peace. 1. *Cor.* 2. 8. So without *Christ*
 (d) the way vnto peace, they wandered out of the
 path of peace, without *Christ* the Truth of peace, John 14. 6.
 they obtained at the most but a shadow of peace,
 as *Ixon* embraced an empty cloud in stead of his
 beloued *Iuno*, and without *Christ* the life of peace,
 they ended their liues, and their peace together.
 Wherefore; if any man would liue in peace and ioy
 with God and his owne conscience, which is Gods
 continuall Deputie, he must beginne, continue, and
 end in *Christ*. No beginning of true peace, till a
 man begin truely to liue in *Christ*; and no con-
 tinuance and perpetuity of rest, vnlesse hee 1:Pe
 continue and rest in that God of rest. If after (e) we
 are receiued in the sheepefolde of that Shepheard
 and Bishop of our soules, we goe astray at any time,
 and

I. y. 8. 6.

and passe beyond the limits and bounds of his blessed will, then doe wee disquiet and trouble our soules; wee (*f*) refuse the waters of *Shiloah*, that runne softly and sweetly, and goe to the swelling and raging waters of *Jordan*. What trouble and sorrow, and bitter anguish of heart did poore *Dauid* suffer by the meanes of his sinnes? how heavy complaints and lamentations did he expresse, *Psal.* 6. 25. 32. And how strong teares and prayers sent he vp to the Lord againe for mercy and forgiuenes, and for the renewing of his holy Spirit of peace and ioy in him. *Psal.* 51. So doeth euery sanctified sensible soule feelee the smart of sinne, and breach of peace by the same. When God is offended, the conscience is troubled; and till he be pacified; peace cannot bee recovered. Therefore the wounded soule must run vnto Christ, and rest in him.

How wee
should
come vnto
Christ.

Now the man that commeth vnto Christ for mercy and peace, hee must run vnto his Redeemer, with the two spirit uall feet of faith and repentance; of faith: because it is impossible without faith to please God: for hee that commeth to God, must beleue that God is, and that hee is a rewarder of them that seeke him. *Hebr.* 11. 6. And he that asketh and beggeth of Christ what hee needeth, must aske in faith, and not wauer: For he that wauereth, is like a waue of the Sea, tosed of the wind, and carried away. Neither let that man that doubteth of Gods will, thinke that he shall receiue any thing of the Lord. *1am.* 1. 6. 7. He must run likewise with the foot of Repentance: For wee know that God heareth not impenitent sinners, contemners of God, and such as delight in wickednesse, *Iohn* 9. 31. Which that
blessed

bleſſed man (g) after Gods owne heart, confeſſed.
Pſal. 66. 18. If I regard wickedneſſe in mine heart,
the Lord will not heare me. Hee that commeth
vnto Chriſt to be comforted and exalted, muſt firſt ^{1 Sam. 13²}
be humble and deſected, and in the humiliation and ^{14²}
lowlineſſe of his heart (h) enter in at the ſtrait gate,
and walke in the narrow way that leadeth vnto life:
For the man that is ſtuffed vp with ſinne, and puffed
vp with pride and arrogancy, with luſt and couetouſ-
neſſe, with a naturall concept of righteouſnes, with
malice and enuy, &c. Such a one is too too big to ^{Mat. 7. 13}
enter in at that ſtrait gate, and walke in that narrow
way; he can no more get in and walke there, then a
Camell can goe through the eye of a needle. But the
contrite and broken heart, the ſoule ſorrowfull for
ſinne entreth in at that gate, and walketh in that ^{Ier. 6. 16}
narrow way, (i) which leadeth it aſſuredly vnto
ſolid and true reſt. The true penitent is conducted
and ledde vnto true reſt, and his ioy is certaine: For
Chriſt promiſeth the ſame aſſuredly, *Matth. 11. 28.*
Reſcillabo vos, I will giue you reſt. Hee promiſeth
more than any corporall Phyſician dare, or can doe
to his patient: hee can but offer his paines, and pro-
miſe to doe his beſt endeauour; but he cannot pro-
miſe recouering of health to the ſicke: But Chriſt
doeth iſfallible aſſure his ſpiritual patient of true
health and peace to his ſoule. Neuer was there from
the foundations of the world any contrite ſpirit diſ-
appoynted of this ioyfull reſreſhment, nor euer ſhall
be. A broken and a contrite heart, O God, thou wilt
neuer deſpiſe. *Pſal. 51. 17.* Chriſt the God of truth
hath euer fulfilled his promiſe. And as this reſt is
certaine, ſo is it ſolid and true: the remiſſion of ſins,
the

the fence of Gods loue, and the peace of conscience
is heauen vpon earth: it is a continuall Feast (k) which
maketh a chearefull countenance, and causeth good
Prou. 15. 13 health. Prou. 17. 22. yea it sustaineth and beareth
the infirmities, and all the crosses and vexations of
this life. Prou. 18. 14. And finally, being the first
fruits and beginning of eternall blisse, it is the in-
fallible note and token of the same. VVhoso
findeth and enioyeth this rest, the same
shall bee glorified after this life with
Christ in the heauens world
without end.

Amen.

FINIS:

23 AP 57



